

the glory of God,
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WALBRIDGE.



THE LIBERATOR.

VOL. II.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 46.

BOSTON, MASSACHUSETTS.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

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THE LIBERATOR.

'Man has no moral right to oppress his brethren. The planters talk of vested rights, and say you cannot touch them. If persons have investments, originally acquired by fraud, murder, and robbery, why they can boast of their association with banditti! Let the slave but speak his sentiments upon his wrongs, and troops are sent amongst them—the whip and tortures applied. And it is to such men we are to apply for the relief of the persecuted slave? I, for myself, would, if in a state of slavery, prefer even the chance of being eat by cannibals, to dying by snakes with tortures too horrible to dilate upon.'—Speech of Rev. Mr. Burnett of England.

LETTERS ON SLAVERY,

ADDRESSED TO

MR. THOMAS RANKIN,
Merchant at Middlebrook, Augusta Co. Va.

BY JOHN RANKIN,
Pastor of the Presbyterian Churches of Ripley and Strait-creek, Brown Co. Ohio.

LETTER XIII.

DEAR BROTHER.—I shall now present to your consideration several passages of the sacred scriptures which I believe to be decidedly oppo-

sed to the kind of slavery which exists in our slaveholding states.

The first I shall invite you to consider is a prediction found in Gen. xv. 14—'That nation whom they shall serve, will I judge, and afterward shall they come out with great substance.' This prediction relates to the slavery which the Egyptians inflicted upon the descendants of Abraham. And for such infliction God said he would judge them; but if it be not unjust to enslave our fellow men, why did the Almighty denounce sentence of judgment against the Egyptians for enslaving the nation of Israel? And why did he execute that sentence by inflicting upon them ten most desolating plagues? What were the disgusting plagues of bloody fountains, croaking frogs, loathsome and devouring insects, and horrible diseases, but so many different emblems of the Divine abhorrence of the crime of inflicting slavery upon an innocent nation? What were the plagues of mossy hail stones, terrific fire, and tremendous thunder, of horrible darkness, and of the destroying Angel the messenger of sudden death to all the firstborn of Egypt, but emblems of Divine indignation against the injustice of slavery? Surely the various punishments inflicted upon the Egyptians for enslaving the Israelites are so many demonstrations that the practice of slavery is a crime of the greatest magnitude, and as such highly offensive to Jehovah. The great substance which the prediction awarded to the nation of Israel is likewise a striking demonstration of the injustice of enslaving the human species. The Egyptians did not escape with merely suffering severe inflictions of punishment; but they were made to remunerate the Israelites for the service which they had unjustly exacted from them.—Hence, according to the prediction, the nation of Israel came out of Egypt 'with great substance.' Let it not be said that the Israelites were the chosen people of God, and that, therefore, to enslave them was peculiarly criminal. There could be no more natural injustice in enslaving them than there is in enslaving any other innocent people. And let it be remembered that God has given to his son, 'the heathen for his inheritance, and the uttermost parts of the earth for his possession.' Psalm ii. 8. Then all nations are now the property of the son of God, and consequently to enslave any of them must be as criminal as it was to enslave the nation of Israel. Permit me here to remark that the crime of the Egyptians in enslaving the Israelites was in several respects less aggravated than is that of the Americans in enslaving the Africans. The Egyptian slavery was much less rigorous than that which exists in our slaveholding states. The Israelites were not made the property of individuals, as are the Africans in America—consequently they were not liable to be taken from their families and sold in the markets like beasts, nor does it appear that the females were at all enslaved; but that merely the males were made to labor, under task masters, in the service of the King.—They were permitted to live in a body together, and to hold property—they had Elders or Rulers among them whom they could convene together when necessary, and according to their own testimony, they were plentifully fed. These statements are fully verified by the book of Exodus; and they show that the slavery to which the Egyptians subjected the Israelites was much more tolerable than is that to which the Africans are now subjected by the Americans—Hence in this respect the crime of the Egyptians was less heinous than is that of American slaveholders, who alike enslave male and female, make them private property, separate them from their dearest relatives, and without regard to age or sex, buy and sell them in the markets as though they were mere beasts. And in many instances, they are made to endure nakedness and hunger. It is true that Pharaoh devised a cruel method of preventing the increase of the Israelites; but it does not appear to have been executed to any considerable extent, and even that device, dreadful as it was, fell far short of the cruelty of subjecting men to a whole life of the severe torture, excessive toil and starvation, to which thousands of the Africans are subjected in various parts of the United States. Better far, for many of the hapless Africans to have entered the world under the bloody decree of Pharaoh, to have died by it, in an infantile state, than to endure a whole life of death under American bondage. It is undeniable, that, in every slaveholding state, many slaves endure sufferings immensely more dreadful than were those inflicted upon the new-born infants of Israel by the bloody command of Pharaoh. Hence, when the slavery of Egypt is viewed, even in its worst forms, it does not appear to equal in cruelty that which exists among us. Consequently, it appears to me that the criminality of modern slavery does far exceed that of the slavery of Egypt.

I think it is proper to remark further, that at the time in which the Israelites were enslaved by the Egyptians, the knowledge of the natural rights of man was very limited, and of course, despotism generally pervaded the world. The Egyptians were, doubtless, very ignorant in respect to the injustice of enslaving the Israelites, and although this did not free them from crime, yet it tended to the mitigation of their guilt; but there has been no period in which the natural rights of man have been better understood than they are in this age, nor are they generally so well understood, in the present time, by any other nation, as they are by the United States of North America, in which experience has proved the truth of theory in relation to both civil and religious liberty. Hence, we conclude that slavery never was in any other age, attended with so high a degree of criminality as it is in the present, nor is the crime of it, in any other nation, attended with so many aggravations as it is in our own. Consequently, if the

crime of slavery in Egypt was great, it is immensely greater in America!

The second passage of scripture, I shall present to your consideration, is found in Exod. xxi. 16.

'He that steals a man, and sells him; or if he be found in his hand, he shall surely be put to death.' This law is recognized and re-sanctioned by the Apostle Paul, 1 Tim. i. 9, 10. 'The law is not made for a righteous man, but for men-stealers.' It is evident that there is no method of introducing innocent men into a state of slavery, that is more just than that of stealing them. The criminality of stealing does not consist in the secret manner in which it is effected; but in the unjust violation of another's right. Hence, it is evident that the law against man-stealing forbids alike every other method of enslaving the innocent. I admit that a man by crime may forfeit his own right to liberty, but such forfeiture cannot justly take away the liberty of his offspring. Consequently, hereditary and involuntary slavery cannot possibly exist but by the violation of natural and unforfeited rights, and of course by the violation of the law which prohibits man-stealing. The very design of giving such a law was undeniably that of securing to innocent persons the natural right of freedom. I presume you will not imagine that the man who raises another has a right to his services during his life. Thousands of helpless orphans, without the means of support, are providentially cast upon society; but who will pretend that they, who raise them, are entitled to their services during their lives, and therefore may justly enslave them? The service of a person, until he arrives at the age of twenty-one years, is considered by the laws of our nation the price of his raising. Such service parents are allowed to receive for raising their children. And certainly slaveholders who raise Africans cannot be justly entitled to longer service. Indeed most, if not all of them, according to the plainest principles of justice, are not entitled to a moment's service from the Africans they raise. They generally bring them up in a very coarse manner, have not the trouble of nursing them, give them no education, and at the same time receive such labor from their parents as more than compensates for the little expense incurred by supporting them during their minority. Hence there are very few, if any cases at all, in which slaveholders are justly entitled to the services of African children until they become twenty-one years of age, and surely much less are they entitled to the services of any of them during life. Consequently, from well-established principles it is evident that the man who enslaves another merely because he has raised him, violates his rights as much as the man stealer does those of the man he steals and enslaves. But perhaps you may even suppose that they who purchase slaves have a just title to their offspring, and of course may enslave them without the violation of natural rights. But it ought to be recollected that the slaves who are thus purchased were themselves unjustly enslaved—they were either stolen, or they descended from those who were stolen, and therefore none can have any just right either to buy or sell them. But were the parents justly bound to service during life, even that could not give the right of enslaving the offspring. It is admitted by all enlightened nations, that parents have no right to the service of their own children beyond a limited time, and therefore they are neither permitted to hold them in perpetual bondage themselves, nor to sell them for slaves during life. And certainly, if parents who generate, bear and nurse children have no right to hold them as slaves during life—no others can have such right. It cannot be even pretended that slaveholders have as much right to the service of children whom they have neither generated, borne, nor nursed, as parents have to those of their own offspring. If generating, bearing and nursing a man cannot give the right of perpetual property in him, nothing else short of that can. Hence we conclude, with the utmost certainty, that the practice of our kind of slavery, which originated in violence and theft, and is perpetuated by means equally unjust as those by which it had its origin, is a flagrant violation of the divine law against man-stealing. And it is worthy of remark, that the original word which the Apostle uses, 1 Tim. i. 10, and is translated into the word men-stealers, comprehends not merely those who steal men, but also all who are concerned either in enslaving any of the human species, or in retaining them in slavery. Indeed, it might be rendered slave dealers with as much propriety as it is rendered men-stealers. And, in reality, there is no essential difference between these two classes of men—both alike de-

prive innocent persons of their liberties—the one commits the theft, and the other consents to it, receives and vends what is stolen. Now all slaveholders are in some degree concerned both in men stealing and slave dealing, and, therefore, the law is made for slaveholders as well as for men-stealers and slave dealers. That they are all alike guilty to the same degree, I will not pretend to assert; but that the most innocent and unsuspecting among them are 'partakers of other men's sins,' seems to me undeniable. And though they escape the judgment of men, yet they shall not escape the righteous judgment of God.' The sentence which God has annexed to the law against man-stealing shows how much he abhors slavery. Death! certain death! is the penalty which the Almighty has attached to the crime of depriving an innocent person of his liberty.—'He that steals a man, and sells him, or if he be found in his hand, he shall surely be put to death.' And it ought to be remembered that this awful penalty was annexed to the crime of enslaving the innocent, at a period of the world when the ignorance of the rights of man tended much to mitigate the guilt of slavery. The criminality of slavery continually increases with the progress of knowledge.

The third passage I shall invite you to consider, is found in Deut. xxiii. 15, 16. 'Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.'

In this passage we have the judgment of God against one kind of servitude—The justice of the command necessarily supposes the injustice of the servitude to which it refers. And be it kind of servitude what it might, I am sure it could not be worse than that which is involuntary and perpetual; therefore the divine decision against it must be equally against that which exists in modern times. This divine decision originated in the principles of justice and mercy, and, of course, must be as immutable as are the principles in which it had its origin. Justice and mercy can never cease to require the protection of those who fly to us from oppression. Hence, we conclude that the passage under consideration does fully condemn the modern practice of slavery.

The fourth passage I shall present to your consideration you will find in Isa. lviii. 6. 'Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and to break every yoke.' That the Israelites did attempt the practice of involuntary and perpetual slavery is evident from Jer. xxxiv. 8, 17. In this they transcended the limits of divine permission in relation to servitude. Hence, they were commanded to let the oppressed go free, and—break every yoke.' And if it was criminal in them to extend servitude beyond the limits of divine permission, it must be equally so in us. There is no divine permission for enslaving the Africans, and they are the very men who prevent the repeal of those laws. Hence, they are the sole cause of the evil. It is vain for us to charge our sins upon the government which we made ourselves, and may alter when we please. And we may further add, that they who wish to liberate their slaves may give them a pass, and send them into other states whose laws will free them.

III. It is said, 'Alas! poor creatures, freedom would ruin them—they are not capable of doing for themselves—they would all either starve or steal.'

Immaculate tenderness! Astonishing sympathy! But what is to be dredged more than such tenderness and sympathy? Who would wish to have them exercised upon himself? The assertion that 'they are not capable of doing for themselves' is false, as may be shown by a thousand instances. Were not the Haytians once in a state of the most abject slavery? Did they not liberate themselves? And have they not honorably maintained their independence, in spite of the powerful efforts of the French nation to subdue them? Have they not formed a respectable republican government? Have they not made wise regulations for the promotion of science among them? And have they not the prospect of becoming an enlightened and happy nation? And have not many of those who have been emancipated in America, become wealthy and good citizens? And where shall we find any instances of starvation among them? Have not the poorest economists among them been able to provide something better than the few pints of corn per week, in many places, allowed to slaves? How many of them have gone entirely naked? And where have they committed worse thefts than have been committed by the whites? And is it not well known that many of the crimes charged upon the Africans have been perpetrated by white men? It appears to me undeniable that freedom with its worst consequences, is better than slavery with its best consequences. The most miserable of those who are free, are not so miserable in every respect as are some in slavery. Hence, we say that the tenderness which induces men to hold others in abject slavery, in order to save them from the ruinous effects of freedom, is but a mere palliative for a guilty conscience, and must be the offspring of blind avarice.

IV. It is said, 'that some slaves have very cruel masters, and therefore it is an act of benevolence, in the humane, to buy and hold them in bondage, in order to better their condition.'

This is a very plausible excuse for the practice of slavery, and has no doubt had a powerful influence upon many well meaning people; but it is as false as it is plausible. Every man readily supposes himself to be humane—Hence, every man, upon the same principle, would think himself authorized to purchase and hold slaves, and thus the widest door would be opened to the practice of what we admit to be in itself unjust. If all the humane would refuse to hold slaves, the evil of slavery would soon be banished from the world. The example of the humane encourages the cruel, by giving countenance to their oppressions; and their kindness to their slaves keeps out of view many of the worst evils of slavery, and causes them to assume a mild and tolerable aspect; thus their partial benevolence becomes universal cruelty. If slavery is unjust, it must be criminal to sanction it by our example.

Again, suppose you were to purchase from the Algerines an unfortunate captive whom they were determined to enslave during life, do you suppose that their determination to deprive him of liberty would justify you in subjecting him to similar bondage with some mitigations of suffering? Certainly, you would never so much as think of subjugating such a person to slavery for life, unless his

skin were black. But the color of the skin does not in the least alter the nature of the case—the law of love knows no distinction in colors—it binds us alike to regard the natural rights of all men—whatever is naturally due from us to a white man, is equally so to one that is black.

V. It is said, ‘that the Africans are in slavery, and will certainly be continued in it, and therefore one may as well hold them as another; and he who holds them does not take away their liberty, for this they never possessed.’

Suppose a man were to happen with a band of robbers, and they should invite him to join them in robbing a travelling gentleman of his money. He, at first, expostulates with them about the cruelty and injustice of robbery—they tell him he may have his choice as to the matter in question, but they are determined to have the traveller’s money. He at length says—Alas, poor man, they will certainly take his money, and my refusing to take part with them will not alter the case, nor better the condition of the unfortunate stranger; therefore I may as well join, and get a share of the spoil—I may as well have it as another. Away he goes with the rest, and takes his share of the money. Is he the less guilty, because the others would certainly have committed the robbery without him? Then surely a man is not the less guilty in holding an innocent person in bondage, because he would certainly be held in it by another. An innocent man has ever a right to freedom, and therefore whoever holds him in bondage does take away his liberty.

VI. Finally, it is said, ‘It will not do to free them among us. If they must be among us, let them be slaves.’

We are commanded to ‘do justly and love mercy,’ and this we ought to do without delay, and leave the consequences attending it to the control of Him who gave the command. We ought also to remember that no excuse for disobedience will avail us any thing when he shall call us to judgment. If we refuse to do the Africans justice, we may expect the supreme Governor of the world to avenge their wrongs, and cause their own arm to make them free! Hence, our own safety demands their liberation. Hold them in bondage, and you will incur them to hardship, and prepare them for the day of battle. You will also keep them together, increase their numbers, and enable them to overpower the nation. Their enormous increase, beyond that of the white population, is truly alarming. But liberate them, and their increase will become proportionate to that of the rest of the nation. They will scatter over this Union—many of them will emigrate to Hayti and Africa. Prepare them for citizenship, and give them the privileges of free men, and they will have no inducements to do us harm; but persist in oppressing them, and ruin will eventually burst upon our nation. The storm is gathering fast—dismal clouds already begin to darken our horizon! A few more years, and the work of death will commence!

Now, my dear brother, I think I have clearly shown that both reason and revelation do condemn the practice of slavery. I therefore entreat you to liberate the poor Africans you have purchased, and provide for them some comfortable way of living. To have done this, will give you no painful sensations upon a dying bed.

I must now close my series of letters—I hope you will receive them as many tokens of sincere affection for you. My heart fails as I approach the closing moment. It seems as if I am about to bid you a long and uncertain farewell! All the tender scenes of our youthful days seem at once to rise to view, to awaken the softest sensibilities of nature, and excite the strongest solicitude for your happiness; while the appalling thought presses upon me that you will refuse to hear a brother’s voice, the voice of reason, and what is infinitely more, the voice of God. A brother pleads with you; nature by all her tender sensibilities, and the God of nature, by all those heavenly sympathies that issued from a Saviour’s bleeding heart, plead with you, to ‘do justly, to love mercy,’ and to let the oppressed go free! And can you refuse? And if you do, I am your brother—I will not speak your doom!!!

FAREWELL!!!

OUR CAUSE IS ONWARD!

We have received the following impressive and stirring Appeal to the inhabitants of Providence, printed on a letter-sheet, over which is a representation of a slave bound with chains in a posture of supplication, with the following appropriate inscriptions:—‘Am I not a man and a brother?’—‘Liberty is the word with me,’ (Esop.)—‘Above all, liberty,’ (Selden.)—‘Give me liberty, or give me death,’ (Patrick Henry.)

CITY OF PROVIDENCE.

Philanthropy—Patriotism—Piety.
TO THE INHABITANTS OF THE CITY OF PROVIDENCE.

Why was the place of your prosperous and delightful residence called ‘PROVIDENCE’? In grateful acknowledgment of God’s goodness to the founder of this city, when banished from his former home, he here sought and found a retreat from irreligious persecution; and established an asylum, in which injustice, oppression, tyranny and bondage, whether from the Church, or the State, should have no place, nor name forever. His principles and example, his prayers and tears, with a mock and piercing cry, salute our ears and assail our hearts, and demand our affections and exertions to relieve and bless our fellow creatures, who are enslaved, abused, defamed and destroyed in these United States. This mock and piercing cry for compassion, for justice and truth, in favor of the colored people, if it be disregarded, will soon be followed by the flashes of divine wrath and the thunders of Almighty power against their enemies and all persons, who refuse to befriend and comfort this afflicted and injured people. The declaration of our national independence, the fundamental principles of the government of the United States, and of the governments of all the states in the Union, the sentiments and objects, which induced the American colonies to oppose the counsels, the armies and navies of Great Britain, are counteracted; indeed, every fundamental doctrine in the American System of civil and religious liberty is violated and outraged, so long as a remnant of slavery exists in our land; so far as any man, woman, or child of whatever nation, or color, language, or name, is not viewed and treated in these United States, in respect to all the rights, duties and blessings of religion, government and humanity, as our ancestors, in the days and years of their oppression and affliction, claimed to be viewed and treated for themselves and their children.

Our benevolent institutions, our contributions, our exertions, our prayers and tears, for the distant nations and families of our fellow creatures, arise before the throne of eternal glory and impartial goodness, branded with partiality and hypo-

risy, while we oppose or neglect the temporal and spiritual interests and necessities of our brothers and sisters and their sons and daughters of the colored people in our own land, by our own doors and before our own eyes. What means the voice of complaint and prayer from the closets of ten thousand christians on behalf of the imprisoned missionaries, while we fasten, under a more unjust, cruel and hateful confinement, millions of our Africar brothers and sisters? Will God hear our prayers, while we refuse to hear the voice of his word, of his Spirit and Providence? The voice of God sounds through our land, and echoes over the whole earth, and demands for the Afric Americans; that they be viewed and treated, without further delay, as his children and as our brethren. The voice of the Saviour’s blood, equally shed for all nations, still cries from the cross, and demands all our hearts, our tongues and hands, that justice be done to our colored population. The voice of the Holy Spirit, though still and small in the view of men, reaches the hearts of millions, at this hour, and demands that light and love, faith and hope, peace and joy be extended, by all wise, tender and faithful means, to the afflicted people of color throughout our land.

Will the ministers of the gospel, will any member of a christian church, will the officers and students in the University, will any teacher or scholar in the school of the Friends; will any teacher, or any youth, or child, in the public and private schools; will any family, any father, or mother, son, or daughter, brother, or sister, in this prosperous and happy city, say unto the eternal Jehovah, we will neither do justice, nor love mercy, nor walk humbly before thee, in respect to the injured, abused, and degraded people of color?

To prevent such unwise, sinful, guilty and dangerous conduct, is the object of this address.

Men, Brethren, and Fathers!—Women, Sisters, and Mothers!—We cast ourselves at your feet, and beseech you, by the tender mercies of God, by the blood of the Saviour, and by the grace of the Holy Spirit, to avert from yourselves and your children, from your beloved city and favored country, the clouds of divine vengeance, and the vials of divine wrath, which hang over our heads, because of the tears and groans, the wounds and the blood of our African brethren and sisters, which we have too long, too long, refused to regard. Let us do so no more, as we hope to be pardoned, accepted and blessed of God, in the great day of final decision and eternal retribution.

That this address may not appear to be an effusion of irrational excitement, or ridiculous apprehension, or disordered sensibility, we now submit to your deliberate consideration the following propositions respecting the colored people in these United States.

I. The true and correct principles of piety, patriotism, and philanthropy, require and bind all men, christians and citizens, to view and treat the people of color in these United States, and their children, whether they be in a state of freedom or bondage, in respect to the rights, duties, and blessings of religion, government, and humanity, as the other people in these States ought to be viewed and treated in these respects.

H. The present state and prospects of this country, as well as the events and aspects of Divine Providence throughout the world, loudly and solemnly demand that all persons should be watchful and faithful to form, maintain and promote, respecting the people of color, enlightened and benevolent sentiments, affections and exertions, until the principles involved in the preceding proposition, be triumphantly and joyfully exemplified in these United States.

III. The conduct and sentiments of the colored people in their recent conventions, resolutions, and addresses, are essentially and substantially founded on true and solid principles; and they deserve the approbation and complacency, not merely of the people of their own complexion, but of all the people in these United States, and of all the nations and families of the earth.

IV. The present crisis affords a proper occasion and most powerful inducements to organize Societies, in which persons of color, as well as men, christians, and citizens, of every name, sect, and party, may unite to afford unto the free people of color all the privileges and enjoyments, in respect to their temporal and spiritual interests, which are common to the other people in this country; and also to obtain and secure unto our African brethren and sisters, and their sons and daughters, who are now held in bondage and slavery, the same blessings.

V. Every person, to whom the preceding propositions may be presented, is respectfully and affectionately requested, in the true fear of God and with a proper regard to man, to consider, decide, speak and act, on these momentous and affecting subjects, as truth and duty require and demand.

N. B. This address, with these propositions, is published and circulated, in order to prepare for a public meeting for the organization of an Anti-Slavery Society in this City. The time and the place of such a meeting will be notified, as soon as the necessary arrangements for it have been made.

Providence, October 24th, 1832.

The abolitionists of Providence have acted wisely, in thus proposing a public meeting of the citizens, for the purpose of organizing an anti-slavery association. The cause emphatically appeals to all classes of men—to every religious sect: its aspect is solemn, persuasive and attractive—it has a voice which speaks louder than the blood of Abel—it has a claim upon public attention and public support, superior to any other in this country—it combines and presents all that is exalted in patriotism, or lovely in philanthropy, or desirable in religion. Its triumph will be the triumph of love over hatred, of safety over danger, of peace over war, of justice over oppression, of humanity over cruelty, of purity over licentiousness, of order over misrule, of plenty over pauperism, of light over darkness, of religion over infidelity—all that is beautiful and holy and preservative, over all that is repulsive and sinful and corrupt. Its defeat must seal the destinies of the nation, and bring down the heaviest judgments of God upon it.

We know that this cause has found an abiding place in the hearts of many philanthropists and christians in Providence, and we cherish the hope that the affecting appeal which has been made to the inhabitants of that beautiful city will result in a mighty demonstration of interest and moral courage on their part, in behalf of the perishing slaves. With the venerable Moses Brown for a standard bearer, why should they hesitate to rally together? We understand that the Rev.

Mr. Jocelyn purposes to be present at their meeting; and we shall be happy to comply with an invitation which has been kindly extended to us to be present also, if we can make our arrangements accordingly.

SLAVERY RECORD.



THE PLANTERS OF JAMAICA vs. THE CHRISTIAN RELIGION.

Among the publications recently forwarded to us by James Cropper, Esq. of Liverpool, is the following article, which occupies, by the hugeness of its typography, a royal sheet of India paper. We suppose it was printed in this style for the purpose of posting it up in the most conspicuous places in the various cities, and attracting the attention of the British public—a capital device.

We have put the atrocious resolution of the Jamaican planters in conspicuous types below, to ensure its perusal by every reader of the Liberator.

The remarks upon it, from the London Morning Chronicle, are so spirited and valid as to preclude the necessity of any of our own. The Chronicle is correct in declaring that SLAVERY IS NOT SUSCEPTIBLE OF AMELIORATION, and that full, and COMPLETE, and INSTANT EMANCIPATION is the only remedy for the evil. There is nothing good or benevolent, nothing worth preserving, nothing which is not utterly corrupt and abominable in the slave-system: why, then, should we make any attempt to repair or modify it? LET IT BE ANNIHILATED—ANNIHILATED NOW—ANNIHILATED FOREVER. Let it be swept away by a tempest of public indignation, with all its atrocities—and the sooner, the better, for our national safety and honor, for our repose and prosperity, for the victrions of our cruelty, and for time and eternity.

And now the question should arise in the bosom of every christian,—‘If the preachers of the gospel are to be extirpated by the planters in Jamaica, what security is there for the safety of those who preach the gospel at the south?’ The fact is, religion and slavery must be at eternal variance. Already have the planters at the south restricted religious liberty to a most alarming degree; they have gagged the mouths of the clergy, and are every year making their situation more intolerable and dangerous. It is not probable that there are twelve of them, south of the Potowmack, of any or of all denominations, who dare preach to the planters a real gospel sermon from the following text: ‘Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?’

Hence, where slavery exists, religion is scarcely able to maintain even a nominal existence: its light may not be entirely quenched, but it gives no illumination from the socket. As the number of the slaves increases, the situation of the planters becomes more perilous—as peril rises, they grow more desperate, infatuated and suspicious—and there is every probability that the crisis is close at hand, when a scene of persecution against ministers of the gospel at the south, by these robbers of their species, will be witnessed, as proscriptive and bloody as that which is now visible in Jamaica.

People of the free States! Christians of every sect! have you no interest in this matter? You are now supporting the south, with all its abominations! Awake to your duty—interpose in a constitutional and righteous manner—plead for the oppressed and dying slaves—rise up, in imitation of the people of Great Britain, and say,—SLAVERY MUST DIE!—If you will not, where is your country? where, the christian religion?

FARTHER PERSECUTION OF THE MISSIONARIES!

Extract from the Morning Chronicle, dated London, Sept. 15, 1832.

A Jamaica paper of the 1st of August has been received. In the absence of events, the bitter animosity against the Baptists and other Sectarians may deserve a remark. Resolutions were moved and carried at a Public Meeting, to extirpate them, if possible, from the Island; but notice had been given by the Attorney-General, that several of the Resolutions were illegal. However, in order not to be intimidated, all the Resolutions were unanimously passed, and among them the following atrocious Declaration:

We, the undersigned, most solemnly declare, that we are resolved, at the hazard of our lives, not to suffer any Baptist or other Sectarian Preacher or Teacher, or any Person professedly belonging to those Sects, to preach or to teach in any house in towns, or in any Districts of the country where the influence of the Colonial Union extends; and this we do—maintaining the purest loyalty to his Majesty King William the Fourth, as well as the highest veneration for the Established Religion, in defense of social order, and in strict conformity with the laws for the preservation of the public peace—to shield this portion of his Majesty’s Island of Jamaica against insurrection and future destruction.

And this is a sample of what we may expect from the gradual amelioration scheme! The truth is, and it cannot be too often repeated, that the

hostility of the West Indians against the Baptists and other Sectarians is, that they perceived they were in earnest to improve the Negroes. Slavery is not susceptible of amelioration; for in the degree in which the Slave’s mind is enlarged, his dissatisfaction with his condition increases. There is no medium between abject prostration and complete emancipation. All the attempts to bolster up Slavery by Protectors of Slaves and otherwise, only make the matter worse, by weakening the authority of the Masters over the Slaves. The moment the Slave ceases to be wholly and entirely in the power of the Master, a source of jealousy between them springs up. We hold, therefore, that Emancipation, full and complete, is the only way of settling the question, except a la Haïti.

We can easily believe that the West Indians would have no objection to a Bishop or stylish Rector of the Established Church, for the best of all reasons—that such personages would not take an interest in the improvement of the Negroes. The Sectarians do enjoy the confidence of the Negroes, and are deeply interested in their improvement. This is the head and front of their offending in the eyes of the West Indians. But who are the Sectarians? Including the serious part of the Church of England, it may be said, that the Sectarians are nine-tenths of the Population of the Country. They are determined, too, not to be trifled with. A man must, indeed, be unable to see the wood for trees, if he do not see, that the partisans of what the West Indians call Sectarians will introduce into the next Parliament a sufficient number of Representatives prepared of posting it up in the most conspicuous places in the various cities, and attracting the attention of the British public—a capital device.

We have put the atrocious resolution of the Jamaican planters in conspicuous types below, to ensure its perusal by every reader of the Liberator.

In reference to the declaration of the Jamaica planters, an English paper makes the following remarks :

‘Rebels and incendiaries may be punished by law. Why have not the missionaries been so punished? It is plain that, if they could have been fairly exposed to any legal penalty, the planters would never, in their desperation, have adopted, as one of their resolutions, a pledge ‘to expel the sectarians and other incendiaries from the island.’ Why, the men are raving mad! What power in the United Kingdom, or in any colony under the crown of Britain, can lawfully expel the meanest human being from its territory, when he has committed no crime acknowledged by the law of England? But what despot, known to Europe or Asia, has, in modern times, so sinned against the human race, as to banish a man because of the peculiar sect of Christianity of which he was a member? The Grand Turk—nay, old Ali Pacha himself, the monster of Joanna—would have spat upon the Janissaries who proposed it. Expel all sectarians from Jamaica! Try it, gentlemen; but prepare for a trial of strength, the next moment, with the people and Reformed Parliament of England, and see who will first be ‘expelled’—the missionaries or their hateful persecutors. The truth must be told. These planters will not suffer their slaves to emerge, by the avenue of knowledge of any description, from the level of beasts, to which a long course of degrading treatment has reduced them. If men be once educated, or even shown the road to education, however imperfect, they will no longer endure the condition of quadrupeds. The Jamaican planters are well aware of this. Their resolutions are worthy of their system; but the Attorney General has commenced the lesson of law, which is to be completed by the Government and Parliament of Great Britain.’

FREE BLACKS IN VIRGINIA.

At a meeting of the citizens of Fluvanna County, Va., held at the Court house on the 23d ult. Gen. John H. Cooke being in the chair, the following preamble and resolutions were unanimously adopted :

This meeting considering the residence of so large a number of free persons of color as are now inhabitants of this State, as an evil of the most serious magnitude, and one which, from the natural course of events, will continue to increase with a rapidity which demands, from a prudent and reflecting people, the earliest application of the most suitable remedy for its speedy mitigation, and final removal: And believing as we do, that, from the general idle and dissolute habits of the said free persons of color, so long as they remain intermixed and so intimately associated with our slave population, as from their similarity of complexion, congenital of disposition, and other causes, they always have been, and will continue to be, that no other result can reasonably be expected, than that of reciprocal injury, and increased moral depravity and corruption; and that, therefore, the interest, welfare and happiness of ourselves as a community, as well as a regard to the dictates of humanity, looking to the amelioration and moral improvement of the condition of the colored both bond and free, require, that there should be a separation, which, in the present state of things, is only practicable by the removal and colonization of the free persons of color, without the limits of this Commonwealth.

Therefore, Resolved, 1st. That our Delegate to the Legislature, and Senator from the district of which this county is a component part, be instructed and requested to use their best exertions to procure an appropriation of money from the public Treasury, upon the most liberal scale which the state of the public finances will admit, for the removal of the free persons of color, and of such slaves as may be hereafter emancipated for removal, and settling and colonizing them at such place, without the Commonwealth, as the Legislature, in its wisdom, may direct.

2d. Resolved, That in the opinion of this meeting, the evil proposed to be remedied, is one which should claim from the Legislature its most serious attention and consideration, and that the occasion will justify liberal appropriations of money to effect the desired object.

The above preamble and resolutions are but the echo of the sentiments, interspersed throughout the reports and publications of the Colonization Society, against the free people of color. They exhibit an equal mixture of naked villainy and hypocritical benevolence, worthy of combination of southern kidnappers. Will Mr. Gurley hail them as enacted ‘for the more complete accomplishment of the great objects of the American Colonization Society?’ We shall look narrowly at the next number of the African Repository for an elaborate panegyric.

It seems the free colored population of Virginia are increasing so rapidly as to scare sleep away from the eyes of the planters; and hence the latter propose to expel them from the State, out of the most profound regard for their welfare and the purity of the slaves!! Disinterested souls! ‘You cannot spoil a rotten egg,’ says the old adage; and to talk of corrupting those who are

deprived of all education, who revel in impunity, who herd together like beasts, and who are bought and sold more regularly than cattle, is very ludicrous indeed!—Yet General Cooke and his party merely adopt the language used in the Tenth Annual Report of the Colonization Society—thus ‘Of all classes of our population, the most vicious is that of the free colored. Contaminated themselves, they extend their vices to all around them, to the slaves and to the whites!!! The coincidence of opinion between the kidnappers in Virginia and the Society is no source of wonder—they understand each other perfectly.

But we are unable to account for this alarming increase of the free people of color in Virginia. We have been often assured by the slaves and their apologists that this population, in consequence of its vices, is rapidly destroying itself; and it is well known that the laws in the Ancient Dominion forbid the emancipation of the slaves, except on condition of their expulsion. There is something mysterious in this matter—or, if not mysterious, something at least contradictory. Will Gen. Cooke or Mr. Gurley explain? Perhaps the solution is, that the more they are afflicted, the more they multiply and grow.

We are told in the preamble, that the free persons of color are dangerous on two accounts: first, they and the slaves have a ‘similar complexion’! Now this they cannot help: they are not charged with having painted their faces, or with having attempted to counteract a law of Nature: their skins were colored without their knowledge or privy: hence a better reason is needed to justify their banishment. Secondly, they and the slaves have a ‘congenital disposition

LADIES' DEPARTMENT.



[BY REQUEST.]

LECTURE -

Delivered at the Franklin Hall, Boston, September 21st, 1832.

BY MRS. MARIA W. STEWART.

Why sit we here and die? If we say we will go to a foreign land, the famine and the pestilence are there, and there we shall die. If we sit here, we shall die. Come, let us plead our cause before the whites; if they save us alive, we shall live—and if they kill us, we shall die.

Methinks I heard a spiritual interrogation—"Who shall go forward, and take off the reproach that is cast upon the people of color? Shall it be a woman?" And my heart made this reply—"If it is thy will, it is even so, Lord Jesus!"

I have heard much respecting the horrors of slavery; but may Heaven forbid that the generality of my color throughout these United States should experience any more of its horrors than to be a servant of servants, or hewers of wood and drawers of water! Tell us no more of southern slavery; for with few exceptions, although I may be very erroneous in my opinion, yet I consider our condition but little better than that. Yet, after all, methinks there are no chains so galling as the chains of ignorance—no fetters so binding as those that bind the soul, and exclude it from the vast field of useful and scientific knowledge. O, had I received the advantages of early education, my ideas would, ere now, have expanded far and wide; but, alas! I possess nothing but moral capability—no teachings but the teachings of the Holy Spirit.

I have asked several individuals of my sex, who transact business for themselves, if, providing our girls were to give them the most satisfactory references, they would not be willing to grant them an equal opportunity with others? Their reply has been—for their own part, they had no objection; but as it was not the custom, were they to take them into their employ, they would be in danger of losing the public patronage.

And such is the powerful force of prejudice.—Let our girls possess what amiable qualities of soul they may—let their characters be fair and spotless as innocence itself—let their natural taste and ingenuity be what they may—it is impossible for scarce an individual of them to rise above the condition of servants. Ah! why is this cruel and unfeeling distinction? Is it merely because God has made our complexion to vary? If it be, O shame to soft, relenting humanity! Tell it not in Gath! publish it not in the streets of Askelon! Yet, after all, methinks were the American free people of color to turn their attention more assiduously to moral worth and intellectual improvement, this would be the result:—prejudice would gradually diminish, and the whites would be compelled to say,—Unloose those fetters!

Though black their skins as shades of night, Their hearts are pure—their souls are white.

Few white persons of either sex, who are calculated for any thing else, are willing to spend their lives and bury their talents in performing mean, servile labor. And such is the horrible idea that I entertain respecting a life of servitude, that if I conceived of their being no possibility of my rising above the condition of a servant, I would gladly hail death as a welcome messenger. O, horrible idea, indeed! to possess noble souls aspiring after high and honorable acquirements, yet confined by the chain of ignorance and poverty to lives of continual drudgery and toil. Neither do I know of any who have enriched themselves by spending their lives as house-diarists, washing windows, shaking carpets, brushing boots, or tending upon gentlemen's tables. I can but fear for expressing my sentiments; and I am as willing to die by the sword as the pestilence—for I am a true born American—your blood flows in my veins, and your spirit fires my breast.

I observed a piece in the Liberator a few months since, stating that the colonizationists had published a work respecting us, asserting that we were lazy and idle. I confute this on that point. Take us generally as a people, we are neither lazy nor idle; and considering how little we have to excite or stimulate us, I am almost astonished that there are so many industrious and ambitious ones to be found—although I acknowledge, with extreme sorrow, that there are some who never were and never will be serviceable to society. And have you not a similar class among yourselves?

Again—it was asserted that we were "a ragged set, crying for liberty." I reply to it, the whites have so long and so loudly proclaimed the theme of equal rights and privileges, "that our souls have caught the flame also, ragged as we are." As far as our merit deserves, we feel a common desire to rise above the condition of servants and drudges. I have learnt, by bitter experience, that continual hard labor deadens the energies of the soul, and benumbs the faculties of the mind: the ideas become confused, the mind barren; and, like the scorching sands of Arabia, produces nothing—or like the uncultivated soil, brings forth thorns and thistles.

Again, continual hard labor irritates our tempers and sours our dispositions; the whole system becomes worn out with toil and fatigue; nature herself becomes almost exhausted, and we care but little whether we live or die. It is true that the free people of color throughout these United States are neither bought nor sold, nor under the lash of the cruel driver; many obtain a comfortable support; but few, if any, have an opportunity of becoming rich and independent; and the employments we most pursue are as unprofitable to us as the spider's

web or the floating bubbles that vanish into air. As servants, we are respected; but let us presume to aspire any higher, our employer regards us no longer. And were it not that the King eternal has declared that Ethiopia shall stretch forth her hands unto God, I should indeed despair.

I do not consider it derogatory, my friends, for persons to live out to service. There are many whose inclination leads them to aspire no higher;—and I would highly commend the performance of almost any thing for an honest livelihood; but where constitutional strength is wanting, labor of this kind, in its mildest form, is painful. And doubtless many are the prayers that have ascended to Heaven from Afric's daughters for strength to perform their work. Oh, many are the tears that have been shed for the want of that strength! Most of our color have dragged out a miserable existence of servitude from the cradle to the grave. And what literary acquirements can be made, or useful knowledge derived, from either maps, books or charts, by those who continually drudge from Monday morning until Sunday noon? O, ye fairer sisters, whose hands are never soiled, whose nerves and muscles are never strained, go learn by experience! Had we had the opportunity that you have had, to improve our moral and mental faculties, what would have hindered our intellects from being as bright, and our manners from being as dignified as yours? Had it been our lot to have been nursed in the lap of affluence and ease, and to have basked beneath the smiles and sunshine of fortune, should we not have naturally supposed that we were never made to toil? And why are not our forms as delicate, and our constitutions as slender, as yours? Is not the workman-ship as curious and complete? Have pity upon us—have pity upon us, O ye who have hearts to feel for others' woes; for the hand of God has touched us. Owing to the disadvantages under which we labor, there are many flowers among us that are

born to bloom unseen,
And waste their fragrance on the desert air.
My beloved brethren, as Christ has died in vain for those who will not accept of offered mercy, so will it be in vain for the advocates of freedom to spend their breath in our behalf, unless with united hearts and souls you make some mighty efforts to raise your sons and daughters from the horrible state of servitude and degradation in which they are placed. It is upon you that woman depends; she can do but little besides using her influence; and it is for her sake and yours that I have come forward and made myself a hissing and a reproach amongst the people; for I am also one of the wretched and miserable daughters of the descendants of fallen Africa. Do you ask,—Why are you wretched and miserable? I reply, look at many of the most worthy and interesting of us doomed to spend our lives in gentlemen's kitchens. Look at our young men, smart, active and energetic, with souls filled with ambitious fire; if they look forward, alas! what are their prospects? They can be nothing but the humblest laborers, on account of their dark complexions; hence many of them lose their ambition, and become worthless. Look at our middle-aged men, clad in their rusty plaids and coats;—in winter, every cent they earn goes to buy their wood and pay their rents; their poor wives also toil beyond their strength to help support their families. Look at our aged sires, whose heads are whitened with the frosts of seventy winters, with their old wood-saws on their backs. Alas, what keeps us so? Prejudice, ignorance and poverty. But ah! methinks our oppression is soon to come to an end; yea, before the majesty of heaven, our groans and cries have reached the ears of the Lord of Sabaoth. As the prayers and tears of christians will avail the finally impenitent nothing; neither will the prayers and tears of the friends of humanity avail us anything, unless we possess a spirit of virtuous emulation within our breasts. Did the pilgrims, when they first landed on these shores, quietly compose themselves, and say, 'The Britons have all the money and all the power, and we must continue their servants forever'? Did they slinkishly sigh and say, 'Our lot is hard—the Indians own the soil, and we cannot cultivate it'? No—they first made powerful efforts to raise themselves, and then God raised up those illustrious patriots, Washington and Lafayette, to assist and defend them. And, my brethren, have you made a powerful effort? Have you prayed the legislature for mercy's sake to grant you all the rights and privileges of free citizens, that your daughters may rise to that degree of respectability which true merit deserves, and your sons above the servile situations which most of them fill?

SALEM, November 8, 1832.

MR GARRISON—As you observed in your recent interesting address delivered in this town, that you had been informed there did not exist a single society among our color; this opportunity is improved to inform you of the existence of a Society which was probably unknown to your informant, and which was, as you will find by the enclosed, formed February 22, 1832; and there is also the remnant of a Female Society, formed 15 or 16 years since, which, if I am correctly informed, is about to be recruited. Although it is well known and regretted by many, that we have long, much too long, neglected the most brilliant treasures of which man can be possessed—among which are Religion, Union and Education—yet I hope we shall, by depth and promptitude, make some amends for our protracted indolence. We regret that your visit was not longer, and feel that it is pardonable so to do, when we expect that you will soon leave your country and us to cross the broad Atlantic in our behalf; but the mist is somewhat dispelled by the pleasant anticipation of being favored with a visit from our interesting and interested friend Buffam, who well deserves our humble esteem.

CONSTITUTION OF THE FEMALE ANTI-SLAVERY SOCIETY OF SALEM, FORMED FEBRUARY 22, 1832.

We the undersigned, females of color, of the Commonwealth of Massachusetts, being duly convinced of the importance of union and morality, have associated ourselves together for our mutual improvement, and to promote the welfare of our color, as far as is consistent with the means of this Society; therefore we adopt the following resolutions.

Resolved, That as we believe the Boston Liberator to have been the means of enlightening the minds of many, in regard to the ungenerous scheme of African colonization, and also removing the monster prejudice from the minds of many, in regard to the free people of color, by representing things in their true light, we are determined to support it and anti-slavery publications.

Resolved, That this Society be supported by voluntary contributions, a part to be appropriated for the purchasing of books, &c.; the other to be reserved until a sufficient sum be accumulated, which shall then be deposited in a bank for the relief of the needy.

Resolved, That the meetings of this Society shall commence and conclude with prayer and singing. Any member who wishes to speak, is allowed the privilege: when any member speaks, there shall be no interruption.

Resolved, That this Society shall be governed by a President, Vice President, Corresponding Secretary, Recording Secretary, Treasurer, and Librarian, who are hereafter to be instructed in the duties of their offices.

Resolved, That persons not conforming to the rules of the Society shall be expelled, by receiving a note or card bearing the names of the President and Vice President, and signed by the Corresponding Secretary.

MARY A. BATTYS, President.
E. A. DREW, Vice President.
CHARLOTTE BELL, Corresponding Sec'y.
HANNAH B. FOWLER, Recording Sec'y.
ELEANOR C. HARVEY, Treasurer.
DOROTHY C. BATTYS, Librarian.

BOSTON,

SATURDAY, NOVEMBER 17, 1832.

NOTICE.

[□] An Address on Slavery will be delivered TO-MORROW (Sabbath) AFTERNOON in the South Congregational Church, (Rev. Mr. Mott's, Washington-street,) at half past two o'clock, by ARNOLD BUFFUM, President of the New-England Anti-Slavery Society. Mr. Buffum will also deliver an address on slavery in the evening, at the Christian Chapel, (Rev. Mr. Himes's,) corner of Summer and Sea-streets, at 6 o'clock. A collection will be taken up in aid of the funds of the Anti-Slavery Society.

Nov. 17.

NOTICE.

At the request of the Massachusetts General Colored Association, a meeting of the colored citizens of Boston and vicinity will be held in the School-house, Belknap-street, on WEDNESDAY EVENING, November 28th, to consider the expediency of petitioning Congress to abolish slavery in the District of Columbia.

THOMAS DALTON, President.
JAMES G. BARBADOES, Secretary.

HOME—SWEET HOME!

After an absence of several weeks, the editor has the pleasure of re-occupying his venerable arm-chair, and now offers his greetings to all his friends and patrons. His tour has certainly been a pleasant one to himself, if not profitable to the cause of universal emancipation; but he trusts he has scattered in various places seeds which will spring up and bear fruit, some thirty, some fifty, and some a hundred fold. Some further particulars of his journey will be given to his readers, as soon as room can be obtained in the columns of the Liberator. Many individuals in Maine have large claims upon his gratitude: their numerous kindnesses he can never forget.

[□] Mr. GARRISON will deliver an Address on Slavery, Providence permitting, To-morrow (Saturday) Evening, at 6 o'clock, in the Rev. Mr. Russell's meeting-house at Watertown.

RANKIN'S LETTERS.

We complete, to-day, this masterly series of Letters on Slavery; and we think no individual, who has candidly perused them, can longer doubt the reasonableness, the safety, and the duty of immediate abolition, or the awful criminality of slave-holders, and the terrible condition of the slaves. We trust the extreme length of this closing number will not deter a single person from reading it, as it very successfully overthrows the impious logic of those who resort to the scriptures to justify robbery and oppression. It also meets, in a summary manner, the objections of those who are for gradually becoming honest and humane men. Read it, dear reader—every word of it.

FREE GROCERY STORE.

It being in contemplation to establish an Anti-Slavery Grocery Store in this place, persons in favor of this object, and who would patronize such a store, are requested to send their names to the office of the Liberator. All the goods which we receive and purchase from the south are stolen from the slaves; and by their consumption we perpetuate slavery, by increasing the value of its victims: our patronage is a splendid bribe put into the hands of slaveholders, to enable them to plunder the helpless not only with impunity but with profit. It is desirable, therefore, for the sake of justice and humanity, to obtain sugar, molasses, rice, cotton, and other articles, not tainted with human blood. Free goods may be obtained if a sufficient patronage offers to warrant the opening of a Store for their sale in this city.

STARLING DISPARITY. According to the Richmond (Va.) Telegraph, the interments in that city from September 11th to October 15th, were whites 98—blacks 389!!—Of this number, about 437 were cholera cases. The fact that four colored persons fell victims to one white,—although we believe the whites considerably outnumber the blacks in Richmond—furnishes melancholy evidence of the degradation and misery to which southern tyranny has reduced the free colored and slave population. This disparity we have remarked in other portions of the slave States. We cannot deplore the removal of the suffering victims.

A FORGERY!!!

A petition in favor of African colonization, purporting to have been signed by forty British subjects in Cirencester, was presented in the House of Representatives at the last session of Congress by Mr. Mercer, one of the Vice Presidents of the Colonization Society. We denounced its presentation as anomalous and impudent, at that time. Our readers will recollect that it was the occasion of one of the warmest and most acrimonious debates ever witnessed in Congress. It seems, by the following article, that the petition was a forgery! Mr. Macaulay was formerly Secretary of the London Anti-Slavery Society, and is one of the most distinguished philanthropists in Great Britain. The closing part of his letter shows that the principles of the Colonization Society are regarded by him with decided disapprobation. Who was the author of the forged petition? The public look to Elliott Cresson, Mr. Gurley, and Mr. Mercer for an answer.

From the New-York American.

American Colonization Society.—It may be remembered by some of our readers that the last session of Congress, a petition by certain foreigners in favor of the objects of the American Colonization Society, was presented to the House of Representatives, and led to a warm debate. The spirit of the debate we did not admire, but the decision, that the petition of foreigners, as to matters of our own, should not be entertained, we entirely approved.

By the following letter, which we take from the London Courier of 18th Sept., it would seem that this petition was a forgery. It will, therefore, become the member who presented it in the House of Representatives, (we do not recollect who it was, or whether it was presented by the Speaker,) to ascertain, if possible, the source of the imposture.

BANGOR, SEPT. 15.

To the Editor of the Courier:—Sir, I met accidentally to-day with your report of the 13th instant, in which you have inserted the report of a debate in Congress of the United States on the 12th of May last, on the presentation of a memorial from Mr. Fowell Buxton, Dr. Lushington, and myself, in favor of the American Colonization Society.—Certainly, no such memorial was ever signed or sanctioned by me, nor, I believe, by either of the other gentlemen named. The pretended memorial must, therefore, be either a hoax or a forgery. As for myself, had I been led to express any opinion publicly with respect to the Society in question, it would not have been in favor of the principles on which it now professes to act. I remain, Sir, your most obedient servant,

ZACARY MACAULAY.

THE MARRIAGE QUESTION.

Extract from an Address by Mr. Garrison.

We wish to rescue from infamy a million female slaves, and we shall not cease from our efforts. But what is the motive ascribed to us by our enemies? I may as well here condense to notice one of their many stupid and malignant accusations, because it has had a pernicious influence over many thoughtless minds. It is this: they say we are striving to get the slaves free, contend that they should intermarry with the whites. This is as absurd as it is false. I have never advocated nor recommended any such practice, and I am acquainted with no abolitionist who has done so. What power can control human affection? Who shall designate for me the person whom I shall wed? I prefer choosing for myself. I dare say you all do. Shall I quarrel with you, or you with me, on that account? But, it is said, we contend for giving the people of color equal rights and privileges; and if they get these, they will intermarry with the whites. If this is the necessary consequence of restoring that which does not belong to us, and doing justly to our fellow creatures, we cannot help it. One thing is pretty certain—there will be no compulsion; and if two persons love each other enough to be united in wedlock, it is none of my business, and I presume they would tell you it is none of yours. We have nothing to say, *pro or con*, on the subject of intermarriage, because it does not concern us. For one, I am willing to say, that the marriage connexion is a very solemn and responsible one, and that persons cannot be too careful in choosing their partners. Farther than this I say not.

But look at the logic, and humanity, and morality, of our calumniators. If the blacks should be treated like rational beings, they say, there would be an amalgamation of colors—ergo, the blacks ought to be kept in slavery, and regarded as beasts. Of course, they would give as a conclusive reason at the bar of God, why they did not break every yoke, that they knew that the liberated slaves would intermarry with the whites! Thus they have just made the important discovery that the slavery of the blacks is allowable. Now I am disposed to think that their argument proves too much. If it be true that we should intermarry with the blacks as soon as we allowed them their rights, then it proves there is something uncommonly attractive and amiable about their persons, and hence that they ought not to be held in servitude. Besides, I cannot but think that this is paying a very poor compliment to the beauty and fascination of our white ladies, in saying that the black ladies would certainly win all the hearts of the white gentlemen; and I think the compliment to the white gentlemen is equally pernicious, in saying that the white ladies would prefer black gentlemen for husbands.

Our calumniators talk as if we strenuously advocated the suppression of one species of violence to practise another—that is, they would fain make the public believe that as soon as the slaves were liberated, the abolitionists would divide into two parties, one of which would seize as many of the blacks as possible, and the other as many of the whites as possible, and having brought them together, they would immediately proceed in the most fortuitous manner to yoke them together in pairs, as we do cattle! How very sagacious and probable does all this appear! But we hurl back the charge of advocating an amalgamation of the races upon our traducers. We accuse them, specifically and plainly, of being the friends and abettors of this amalgamation, (often, however, unintentionally,) under its worst features. Illicit intercourse is constantly taking place at the south, between slaveholders and their hapless victims, and a large proportion of the colored children born every year at the south have white fathers who use and sell them as they do their cattle. Now, we are for breaking up the slave system at once, and thus prevent this intercourse. Our traducers say

—No; let slavery alone—let the tide of pollution continue to swell—and let the female slaves have no protection for their virtue, so that they may be violated always, as at present, with impunity. Who, now, are the friends of amalgamation—abolitionists or gradualists? Judge ye.

Letters received at this office from Nov. 10, to

November 17, 1832.

Wm. Anderson, New-London, Ct.; Abijah Blanchard, Haverhill, Mass.; Charles Marriott, Hudson, N. Y.; Rev. S. S. Jocelyn, New-Haven, Ct.; Joseph Carpenter, New-Rochelle, N. Y.; Wm. B. Bowler, Port-au-Prince; R. H. Rose, Silver Lake, Pa.

DEATH OF DR. SPURZHEIM.

It is our melancholy duty to record the death of a great and good man. Dr. Spurzheim, so well known in Europe and America as the companion of Dr. Gall—as a deep thinker and close observer of human nature—as an interesting teacher of moral and intellectual philosophy, and the author of several works on the anatomy and physiology of the brain and nervous system,—so highly esteemed for his eminent social virtues and moral worth, and so much beloved by all who shared his friendship, has been prematurely removed from this new scene of his contemplated labors. He died on Saturday evening, at his residence in Pearl Street, after an illness of about four weeks, deeply lamented by the friends he had made during his short residence in this city; his decease will also be a source of sorrow and disappointment to the inhabitants generally, not only of Boston, but also of other cities in other States, where his visits have been solicited, and anticipated with unusual interest.

LITERARY.

For the Liberator.

FAREWELL OF SUMMER.
Farewell! farewell! I must bid you adieu :
I go where the flowers are lovely and new ;
Where the birds sing sweetly from orange bowers ;
And zephyrs are scented with fragrant flowers ;
Where the air is soft, and the skies are fair ;
And all is 'bright and beautiful' there.

They are waiting to hear my footsteps light ;
They say my breath makes them 'blooming and
bright' ;

The birds sing sweet where my bright streams run,
And the flowers unfold beneath the warm sun ;
They're calling, the bright, the blooming and gay—
They're calling; they're calling; I must away.

My heralds have gone to prepare the way,
I cannot stay longer; I tell you my ;
For the birds have gone to that fairer clime ;
And the flowers are drooping; they've passed their

prime ;
The leaves are fast falling; the north wind blows
clear,

All that's lovely is fading, I must not stay here.

But when the cold north wind has ceased to blow ;
And the sun has melted earth's robe of snow,
You shall see me bounding o'er hill and dale,
You shall feel my breath in the southern gale ;
The birds shall return; the flowers look bright,
The leaves shall dance on the boughs with delight.

Then farewell for a while; and when I am gone,
Will you think of the widow, and list to her moan ?
Will you pity the orphan? the wond'r'er befriended ?
The tear of sweet sympathy cheerfully lend ?

Then your joys will be pure. Farewell; I am done,
Adieu, lovely Summer! She's vanish'd; she's
gone.

Lynn, 1832.

JOSEPHINE.

A FAREWELL TO AMERICA.

TO MRS S. W.

BY PHILLIS WHEATLEY, AN AFRICAN SLAVE.—

Adieu, NEW-ENGLAND's smiling meads—

Adieu, the flow'ry plain :
I leave thine op'ning charms, O Spring !
And tempt the roaving main.

In vain for me the flow'rets rise,
And boast their gaudy pride,
While here beneath the northern skies
I mourn for HEALTH denied.

Celestial maid of rosy hue,
O let me feel thy reign !
I languish till thy face I view,
Thy vanisht joys regain.

SUSANNAH mourns, nor can I bear
To see the crystal show'r,
Or mark the tender falling tear
At sad departure's hour.

Nor unregarding can I see
Her soul with grief oppress'd :
But let no sighs, no groans for me,
Steal from her pensive breast.

In vain the feather'd warblers sing,
In vain the garden blooms,
And on the bosom of the spring
Breathe out her sweet perfumes,

While for BRITANNIA's distant shore
We sweep the liquid plain,
And with astonished eyes explore
The wide-extended main.

LO ! HEALTH appears ! celestial dame !
Complacent and serene,
With HEBE's mantle o'er her frame,
With soul-delighting mein.

To mark the vale where LONDON lies,
With misty vapors crown'd,
Which cloud AURORA's thousand dyes,
And veil her charms around,

Why, PHÆBUS, move thy car so slow ?
So slow the rising ray ?
Give as the famous town to view,
Thou glorious king of day !

For thee ! BRITANNIA, I resign
NEW-ENGLAND's smiling fields :
To view again her charms divine,
What joy the prospect yields !

But thou, Temptation ! hence away,
With all thy fatal train ;
Nor once seduce my soul away,
By thine enchanting strain.

Thrice happy they, whose heav'nly shield
Secures their souls from harms,
And fell TEMPTATION, on the field
Of all its pow'r disarms !

From the *Metropolitan*.

THE HOME OF HAPPIER DAYS.

Yes, bright the velvet lawn appears,

And fair the blooming bower,

Yet blame me not—I view with tears

This scene of light and flowers ;

Strangers possess my native halls ;

And tread my wonted ways ;

Alas ! no look, no voice recalls

The home of happier days.

The gay guitar is still in tune,

The greenhouse plants are rare ;

Glad faces throng the wide saloon,

But none I love are there.

O ! give me Friendship's cherish'd tone,

Give me Affection's gaze ;

Else my sad heart can never own

The home of happier days.

PATRIOTISM.

When—when was public virtue to be found
Where private was not? Can he love the whole
Who loves no part? He be a nation's friend,
Who is, in truth, the friend of no man there?
Who slight the charities, for whose dear sake
That country, if at all, must be belov'd?—Cowper.

MISCELLANEOUS.

THE RECLAIMED HUSBAND.

Will you please to buy me a pair of shoes, to go to the Sabbath School? said a bright looking little girl to her father. The father took a shilling from his pocket, and showing it to the child answered, that is all the money I have in the world. When I get money enough, my dear, I will buy a pair. He sat awhile puffing his cigar, and then calling to a little ragged bare-footed boy, told him to take the money and go to the shop and get some rum and a little piece of tobacco. The mother cast at him a look of reproach not unmixed with sorrow; and the little girl sprung from her chair; O, father, I thought you were going to save that to buy my shoes. I will bring you a tumbler of water, and mother says that is what God made for us to drink. Your mother is always filling your head with her notions, said her father, pushing the child from him. John soon returned with the tobacco and rum; Mr — took a glass before sinking down to their coarse and scanty dinner. He dilated a small portion and presented it to the lips of the babe. The mother uttered, don't Mr — in a low voice, as if fearful the older children would observe, and turned the child away. Mr — threw the contents of the tumbler on the well-scoured floor, muttering at the same time something about her foolish whims; and then added in a louder voice, I see how it is; the children will be taught to despise me in my own house. No, husband, said the wife, mildly, they will always be taught by me to love and respect you; but I know, if you reflect a moment, you would be loath to create in your children an appetite for rum. Let us say no more at present; I know you regret as much as I do the dangerous habit you have acquired, and I trust you will yet have resolution to leave it off. Mr — looked round on his neat but ill-furnished dwelling, and a tear started in his eye, as he looked at his pale delicate wife. Hannah, said he, you were never born to live in such a house. I don't mind privations myself, husband, but for your sake and the children's, I could wish we were differently situated. Our poverty now prevents our associating with a class, in which I know you are qualified to shine, and in which, she added with a timid smile, such habits are less common. Yes, and these unfortunate habits serve to keep us where we are. Will you pardon me, husband, if I give you an evidence of it? You know we have none of us been able to attend meeting this summer, for want of suitable clothing. For the last two months I have made a minute of the money John has earned to purchase spirit and tobacco. You would hardly have believed it, but it amounts to more than sufficient to purchase little Jane a bonnet and a pair of shoes, and a comfortable gown.

And you, Hannah, have been suffering for the comforts of life, that I might indulge these destructive habits. How could you be so cheerful and patient, all the time? The wife burst into tears. Mr — knew the character of his wife too well to suppose she desired any humiliating confessions or promises on his part.—He said nothing of his future conduct, but he silently resolved, and that resolve was forever kept, that he would temper no more with these pernicious stimulants. There is now a lovely family, inhabiting a neat, tastefully furnished dwelling, which he has purchased by his industry and frugality, and they are surrounded by all the comforts and little elegancies of life. Mr — is now as much respected for his temperance, integrity, and sound understanding, as his wife is for her goodness, benevolence and piety.

PROFLIGACY OF THE PRESS.

It is painful to consider the present condition of the political press in this country. It has lost that dignity which it ought to command as the director of public opinion and the censor of public morals. It has forfeited that confidence which the community once placed in its testimony; and justly, for it has shamelessly abused that confidence.

The liberty of the press has become licentiousness. The great men of a nation are justly said to be its noblest inheritance. Their names were once cherished as the brightest jewels which could adorn a nation's escutcheon; their fame was guarded as a sacred trust. But now how changed! No character however exalted, no integrity however pure, no virtue however incorruptible, and no services however important, can secure the possessor against the voice of calumny. Any thing and every thing hitherto held sacred among mankind must be sacrificed to the temporary interests of a party. The love of country is proscribed from the catalogue of modern virtues. Our party—and not our country—is now the watchword. In the creed of our politicians the end sanctifies the means; and whatever will prostrate a foe or elevate a friend is a lawful weapon. Truth is regarded as belonging solely to the professed moralist, and altogether an intruder in the shufflings of political intrigues; and consistency has long been a forgotten word. To a spectator, the different parties which now agitate the Union seem to be all scrambling for the spoils of victory. The reward of success is power, and power will entitle them to the spoils of victory. The reward of failure is ignominy, and ignominy will entitle them to the spoils of victory.

INCENDIARISM AND MURDER.—The Chester County (Pa.) Democrat contains a horrid account of murder and incendiarism, equalling in enormity, if the details are void of exaggeration, the most barbarous cruelties practised among hostile savages. The victims are represented to have been an old man and his family, who had some months previously settled in the neighborhood, and the populace the instruments of this atrocious villainy. They suspected that these emigrants, though in perfect health, were under the influence of the epidemic which has scourged the Atlantic cities. A universal panic ensued. The dread of contagion prompted the neighbors to close their doors against the old man and his family, and to avoid all intercourse with them. They were soon driven from their dwelling, wandering about without shelter. A humble mechanic received the distressed family into his house, which was surrounded in the dead of night by a mob, who rushed in, murdered the owner, the old man and his family, and then fired the building which was reduced to ashes. The writer of the account states that on the next day might be seen the bones of the miserable victim blackened by the smoke of the smouldering ruins, lying exposed to the public gaze. It is understood that the ring-leaders have been arrested.—*Miner's Journal*.

FATAL ACCIDENT.—A fishing boat, containing five colored persons, was upset yesterday morning about sunrise, in Breach Inlet, back of Sullivan's Island, and we regret to learn that three of the number were drowned, viz.—Peter, the slave of Mr. Edward Burch, another man of the same name, belonging to a free man of color, named Johnson, and a colored boy named Isaac Torri. The two others on board the boat, were Josiah Rodgers, a free person, and a colored boy named Thomas Smith, who saved themselves by swimming to the shore, although one of them was encumbered with a suit of thick clothes, of which he did not attempt to dislodge himself, for fear of exhausting his strength. The accident was occasioned by Peter Burch's imprudently stepping upon the gunwale of the boat, which, as there was a heavy sea running, immediately overturned her. The men held on to the bottom of the boat from the time she upset, until about 9 o'clock, when the three who were drowned relinquished their hold within a short time of each other; one of them stating to his fellow sufferers before he let go, that he could sustain himself no longer.—*N. Y. Com. Ad.*

GOING BY THE LAW.
(Translated from the French.)

There is in the Norman character, a sort of natural respect for the letter of the law. A Norman will do what the law requires—and all that it requires, and nothing more, unless he finds it to be in his interest. Do you wish for proof of this? Listen then, to a little history, which happened in Falaise. It was some time since, when lanterns were but little used, and at a time when the moon did not shine, that the nights were dark, and there were no lights in the streets of Falaise, and from this circumstance many grievous accidents happened. To prevent these in future, the Mayor of the town published from his bureau (being the only method of promulgation at that time in use in the good town of Falaise) the following proclamation:

By the mayor and authorities, it is enjoined upon all the inhabitants who go into the streets after night fall, to carry with them a lantern, and those who neglect to do it will be liable to a punishment. And the patrols charged with the execution of this order, will commence this night. Who goes there? cried the patrol to the first person it met.—Why is it? Well who are you?—Why I am Blaze.—Advance, said the patrol. I am here.—Where's your lantern?—Here it is.—But you have no candle in it.—They did not so order.—Very well, said the patrol, they will order it. The next day the drum again commenced its beat,

and in every cross street,—rat-a-tat-rat-a-tat, tat-tat—By the mayor and authorities, it is ordered that every body who goes in the street after dark, shall carry a lantern; and it is ordered, moreover, that they shall put a candle in it; and those who do not comply with this regulation, shall be subject to punishment. The night came, and the patrols went the rounds. Who comes there?—advance.—Blaze approaches.—Where is your lantern?—Here it is.—But you have no candle in it.—Ah, but I have thought—it was so ordered—look, here it is.—But why is it not lighted?—Because they said nothing about that.—Very well, but they will say something about it.

The next day another article was issued from the mayor, by which he ordered his subjects not to go out unless they were provided with a lantern and a candle in it; and ordered moreover that the candle should be lighted, in default of which, as before, there was to be punishment. This night the streets of Falaise resembled a walking illumination. Parade would have thought himself in a country of lanterns.

This account proves the Norman character to have been at that time, precisely what it is at this day; a character eminently punctilious and exact.

PREJUDICE AGAINST WHITE MEN IN AFRICA.

In the evening, when the sun was going down, and when the birds, recovering from the sultry heat of the day, had begun to warble in the coolness of evening, the elders of the village assembled under the spreading branches of a noble tree to spend an hour or two in familiar chat in pursuit of their common practice. To promote their cheerfulness and assist their conversation, large calabashes of strong home brewed beer were placed by the sides of them. Having swallowed two or three large draughts, the old men began to draw closer to each other, and the venerable chronicler of the hamlet, in an under tone, started a conversation respecting their guest, the fearful white man of the west; and various and horrible were the conjectures of each on the cannibalism of his countrymen, their mysterious supernatural powers, and their partiality for the blood of the black men in particular. Their conversation became more serious as the beer began to operate on the old men, and as the dusk of the evening came on, they drew still closer together, their legs which had before been stretched out carelessly and comfortably at full length on the ground, were now gathered up under them; and every now and then they ventured to look back over their shoulders to steal a glace at me, for I was not far off, but this only seemed to inspire them with greater fear than before. The younger natives were about this time, returning from the village from their usual occupations by the river side, and in the fields, and they stopped to join the company of the old men. The latter were almost naked, and the young men and girls were perfectly so, as well as the children of both sexes which had been attracted to the party, and stood listening to the tales of horror, which were related. One of our men had been sitting all the while with them, partaking of their beer, and had been silent till he conceived it almost time to retire, when he endeavored to undeceive them in regard to their opinion of the natural propensities of white men, and to overthrow all the visions of bloody adventures which they had imbibed in their infancy, and cherished in their old age, and which had this evening been strengthened almost to realities by my presence, assisted by the effects of the beer they had drunk. But their love for the marvellous could not easily be eradicated from their minds, and they turned a deaf ear to his remarks. The children shunned my hat as if it contained a serpent or a scorpion, and one or two of them, that met me by accident, started, then looked anxiously, eagerly, and entreatingly at me for a moment, as if overcome by terror, and then shrieked aloud and ran away.—*Lander's Trav.*

MAN—By a Lady.

Man is the creature of circumstances, and unless his disposition is naturally depraved, it is in the power of a wife to render him a source of perfect enjoyment. She must not abandon those little innocent artifices, which she so successfully exerted in winning a heart, now that heart is entirely her own, for when it finds the attraction gone, it will rebel! The common way of wives is to resign themselves to utter heedlessness and negligence. He sees in his wife beautiful women dressed and adorned with choice attractions, and when he returns home he finds his wife *en dishabille*? Then his imagination institutes comparisons between the carefully adorned beauties that have met his glance in the evening, and the neglected wife, who received him at home. Then that home becomes wearisome; perhaps he may reproach his wife's negligence; if she is what is termed spirited, a quarrel ensues; if her disposition is ill, she turns her back upon her husband and plays with her lap-dog; or sits in silence, contemplating fire-tongs and shovel, or some such interesting piece of furniture.

Whisperer's advice to the wife.—Let me entreat your particular attention, gentle lady, to the following advice. Whenever any little discord or coldness takes place between you and your husband, remember that the concession is your duty rather than his, and never close your eyes in sleep till you have endeavored to obtain a reconciliation. Tell him the resolution you have formed; and then you may good-humoredly add, that perhaps he would not find you so very forgiving, but really you should dread breaking through your determination.

A nobleman who had a splendid library, and wanted a copy of a very rare and magnificent book, was informed that it had been bought by a tradesman of Paris. 'Then,' said he, 'the book will be mine; for I will make an offer which no tradesman can refuse.' He was introduced to the possessor who was M. Renouard. When he saw his library, and discovered his taste and learning, he dropped the idea of bribery, and said, 'Sir, I called on you to solicit the honor of your acquaintance.'

Novel duty of a Governor.—In the Van Diemen's Land papers we have a very flattering account of the first lady speculation of England to this colony, the ships sent out freighted with young females on a matrimonial adventure from the mother country.

Governor Arthur had personally examined the condition and treatment of these children of the State; and 25, who had received offers of marriage, were ordered by his Excellency to enter into the holy estate.

The best way in which a man can testify his approbation of an editor's industry or ability, is to take his paper.

Praise is always desirable, always gratifying—but liberal patronage is far more so; it is absolutely indispensable.

'I like your paper very much—I approve of your course entirely—you write a well turned paragraph—that was an able article—all these are pleasant sayings wherewithal to tickle the ear of an editor; but we assure you, gentle reader, the simple direction, 'Send your paper to so and so,' has far more music in it.' It speaks of home; it is the act of support and not the profession.—*Phila. Enq.*

The voice of your country cries, stop!

The voice of God, as he bids the pestilence over our heads cries, stop!

Will you, can you go on?

EXECUTOR'S SALE OF REAL ESTATE.

ON Wednesday, the 5th day of December

next, at 11 o'clock, A. M. on the premises;

I shall sell by order, and under the license of the

Court of Probate, late of James Gould deceased;

for the payment of his debts and incidental

charges, namely—a certain lot of land with

buildings thereon, situated at the westerly part of

Boston, in a court leading from Belknap Street, near